

A
SECOND
PART

TO THE
Mothers Blessing:

OR
A CURE AGAINST
MISFORTUNES.

Diuided into certaine prin-
cipall RECEIPTS, to cure the
Mind of MAN.

By G.M.

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The Preface to the READER.



WHEN I first debated and resolved with my self to write this small Treatise, diuers obstacles and hinderances rose up and stood before mee, ready to take my hand from the Paper, as mine insufficiency in Art, and my disability to instruct others, which stand in neede my selfe of a continuall instruction; but taking a more strict Survey both of mine owne feelings, and others sufferance, I found me entered so farre

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within the compasse of a known and approved experience; that howsoever there might be rudenesse or roughnesse in my labour; yet doubtlesse there should not want truth nor profit. Truth, which might adorn & beautifie those weake Buildings, which are often shak't with the Stormes and Tempests of these worldly casualties; and Profit, which might enrich and support the minde, when at any time it beganne to decline or bend under the gripping hand of that which wee call Misfortune. This experience of evils became unto me both a spurre to set mee for-

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forward in that Cariere
which I haue now finisht (in
this little Booke:) and also an
Armor to defend me against
the Bitings and Bitternesse
both of Curiosity & Censure.

A Patron or Protector to
the work I durst not assume;
first, in respect I held it much
too humble for those which are
both Great and Good; and
next, in respect I knew it much
and precious for those which
are euill, proud and disdain-
full. Bookes now adayes (for
the most part) come to their
Patrons like Citations, from
which men couet to shrink
and hide themselves; or else
like Briefes, which howsoeuer

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they exhort to Charitie, yet they find few charitable: now that neither of these effects may worke upon this, I send it thus naked into the world, and indeed would onely haue it beare it selfe, of it selfe. DedICATIONS which come from loue, many mistake, and those mistakings breed Grudgings not Gratuities: those which proceed from desire of Gaine, are sordid and Base, and howsoeuer they may bee gilded ouer, yet the poison of Contempt is easie to bee tasted. Both these also I will now shunne, and onely wish them that are sicke and stand in neede, to try my Physicke; those which
are

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are in health and sound, may stay till disease come upon them: those which are indifferent, that is, halfe sicke, halfe sound, may (if they please) try some Medicines: there is no doubt but they will worke much, either to confirme, or at least to procure a prevention. I have tryed the, must loue them; for I have recovered by them. They which exercise the like, will (no doubt) find the like: they which are fearefull and dare not; or foolish and will not, let them still line and languish; for they are neither worthy of Fathers, Mothers, no nor any good Physicians blessing.

Thine G.M.



A Cure against Mis-fortunes.

CHAP. I.

*A Cure against Pouertie,
and the sundry occasi-
ons: And first of con-
tented pouerty.*

Howsoever (my
dearest chil-
dren) in re-
spect of Art,
which might adorne,
and Authoritie, which
B might

might defend a worke of this nature, none lesse then my selfe can lay claime to sufficiency; yet in asmuch as I know the first is sometimes but leafe gold, or an vn-wholesome Pill, and the other, often a Veluet Gowne on a Fooles backe- Why should I staule or seeke to hide mine Ingrediens, and the rather, since in sufferings, and experience of worldly frailties, few equall me. Let it suffice what I haue felt and knowne in my selfe, or scene and iudg'd in others;

thers; of that I will write
freely, boldly.

Nor in this will I imi-
tate the great wonder of
Phylosophy, who (wri-
ting on these accidents)
beganne at the top or
highest part of the scale
of mischiefe. But con-
trariwise, stoop to the
ground and set my foot
on the lowest round
first, and so ascend till I
come to the extreamest
and last step of mortall
disaster.

Many will reply vnto
mee, that these things
(which I shall hereafter
baptize by the name of

Misfortunes) are accidents not in mans power either to qualifie or alter ; being the vnrecoverable worke of Destinie (which some Philosophers would haue to be nothing else but a certaine necessity imposed vpon things , and is either caused from aboue , or deriued from the supposition of principles ; as the concurrents of Atomes, the imagination of the soule of the world, the order of causes , or the influence of Starres.) But I that know it to be a disposition

position of the Diuine
Prouidence, regarding
the adventures and e-
uent of the inferiour
life, cannot be induced
to belieue, in respect it is
eternall and immutable
(as being in the Spirit of
God) that it imposeth
any necessity at all. But
as it is temporall & con-
tingent (carrying her ef-
fects into things which
are humane) so she may
bee said to haue power
ouer the body of man,
but not ouer his minde.

The Starres haue no
power ouer our wills,
and howsoeuer the acti-

ons of Destiny may bee necessary in the matter, in the effect it is not; but the meditation, care, wisdom and discourse which heaven may euer preuent it. So that in all the extremities of these mortall and worldly accidents, we haue still a refuge to flie vnto, and where our vigilance cannot, there reason and disputation with the soule may euer find out an wholesome remedy.

To come then to the lowest steppe of a mans Misfortune, It is *Pouertie*, a thing so contrarie
to

to an vncorrected mind
(wearing on the face so
foule a maske, and on
the body such tatter'd
garments) that where
the eye can pierce no
farther then the vpper-
most skin of the Super-
ficies; there must the
minde of necessity re-
main torne and tormen-
ted with a thousand
vexations. But where it
is able to sound the
depth of these rough
and disquieted waues,
there shall Reason euer
find safetic: and howso-
euer the stormes or tem-
pests blow, yet shall hee

either finde Sea-roome
enough to auoid Rocks
and ſhallowes, or a har-
bour neere at hand in
which hee may anchor
and laugh at the windes
fury.

Of *Pouerty* there are
two kindes, the one
contented, the other
discontented.

That which wee call
contented *Pouerty* is an
honest thing, for it brin-
geth a man to a peacea-
ble and contented life, it
bindeth that little hee
enioyeth ſo faſt vnto
him, that *Fortune* can-
not depriue it, and it
makes

makes a man liue according to Nature, not opinion; It makes him know that *Falsitie* hath no limit, *Error*, is infinite, and only *Truth* hath its end.

This is that which is secure, for it feareth no alarmes, beates not her thoughts for escapes, nor tycs it selfe in finding out either its owne or others prouisions, whensoever necessitie hoysteth her sayle, the hauen lyes open stil and direct before her, there is no trouble for her entertainment, no gazing

B 5 croud

croud to pester about her, nor euer had shee need of any forraine *Felicitie.*

This labours to feed hungar (which hath a limit) not expresse (which is withour bound) this pleaseth instant desires, not infinite longings, & this possesseth things to lose them, not loseth to find them in a double worldly nature.

To contemne wealth, is to draw neere vnto God, and to be content with thy chance is Diamond like to sparkle in the eyes of the beholders,

ders, whilest transitory
riches as a dead soyle,
lies despised below it :
This tels vs that Felici-
tie, which is grounded
vpon riches is a disquiet
thing ; for it tormenteth
it selfe, distempreth the
braine , and keepes the
heart continually sha-
king. It is like the first
wheele of a clocke mo-
uing backward and for-
ward, holding a motion
busie and incertaine, for
it moueth some to rior,
some to dissimulation,
some to pride, and some
to basenesse : where on
the contrary part, Feli-
citie,

citie, which is grounded on contented Pouertie, it is so absolute, that it hath no need of other Felicitie; and all things are so perfect about it, that man can desire no more vnlesse it were to make it perpetuall.

In brieft, this contented Pouertie is that which shewes vs the incomparable beautie of Pouertie; and comparing the countenance of the Poore man, with that of the Rich man, there is such alteration in complexions, that the

the one is all faire and
louely, the other foule
& deformed. The Poor
man that is contented,
hath continuall smiles
vpon his forehead, and
laughter in his cheekes,
his tongue is the instru-
ment to which his heart
daunceth, & in his eares
lodge no sounds, but
such as are full of Mu-
sicke and sweetnes; care
cannot shake him, ney-
ther the tempests of the
world mooue the smal-
lest twig of his highest
branches: swifter then
cloudes his troubles flie
ouer, and with slower
pace

pace then the first Mover of the spheares goes any one good thought from his bosome; where those which are Fortunes Minions haue no mirth but such as is fayned: No pleasure, but that which weares false apparell; nor any content, but such as is guarded with Distrust and Disquiet; their Pride are their torments, their preferments their fears, and their honours nothing else but baites, which entice a thousand mischieues to wake continually about them.

They

They are most miserable, in that sometimes they have not liberty to bee publikely miserable, and the greatest happinesse in which they can boast, is that they can counterfet happinesse, though they neither taste, nor feele it.

All the pompe of Riches, Reputation, Authoritic and Renowne (which in mens opinions are so precious, though in effect most vild and vndoing) are to these gaudy fooles nothing else but false guides, whicheuer lead them

them from the true path of contentment; there is nothing in them worthy praise, nothing magnificent, nothing to be beloued, nor is there any thing in them, either to allure or entice vs more then this old foolish custome, that, *Fooles doe admire them.* Neither doth any man extoll them because they are to be desired; but because wee see many deceiued wisdomes desire them; for beleeue it all that riches is able to worke in the minde, is nothing else but an alteration

ration of opinion, an increase of Pride, a support to Enuy, and an affection to those false shadowes of greatnesse which onely confound and consume vs.

All good things ought to be without fault; because they are pure and neither corrupt nor amuze the mind, but rather extoll and delight it, & indeed such is contented Pouertie, for it makes men confident; riches make men proud, it makes men iourney to a certaine Inne; Riches make men wander they know

know not whither ; it
giues greatnes of mind,
Riches giues insolence ;
and to knit vp all , con-
tented Pouertie is the
Asse which bears Christ
to *Ierusalem* ; Riches an
Imbroded Cushion on
which the Deuill sits to
heare the worst of the
worlds Stories. So that
to bee contented with
thy Pouerty, is no more
to be poore , but abun-
dantly rich in all true
Felicite.

CHAP.

CHAP. II.

A Cure against Discontented Pouertie.

DIscontented pouertie is a wicked and awounding euill, for he that agreeth not with his Pouertie, may (of all men) iustly bee said to bee most vnhappy, and though hee enioy neuer so much, yet hath hee nothing but Obliquie and Discontent, as his best and dearest companions. For what auayles it a man to bee master of both the *Indies*, if notwithstanding-

withstanding his longings bee fixt vpon another mans fortunes, if those things cannot please him which are gotten, but still his thirst rangeth after things new to be attayned; how rich or poore soeuer his Garments be, how emptie or full his Barnes; how finite or infinite his Cattle; how small his debts, or great his vsury, yet is this man said to be poor, in the worst and most vnwholsomest construction.

This man making himselfe a slaue to his owne opi-

opinion, is becom'd a
scale to all wise mens
iudgements; for hee is
wretched that iudgeth
not himselfe to bee most
blessed, neither can hee
be happy, whose owne
heart is a continuall
trumpet to clamor his
owne misfortunes.

Simple Pouertie in it
selfe (when it assaults a
man) comes silently,
peaceably, like a gentle
calme, and neither af-
frights the Eyes with
horrible apparitions, nor
the Eares with dreadfull
sounds. It hath neither
flashes of lightning to
dazzell

dazell vs, nor claps of Thunder to amaze vs. But when it is vsher'd forth with Discontentment, then it appeares in the most dreadfullst pompe that may be, then Fire, Sword, Famine, Boults, Bonds, & whole Armies of wilde Beasts muster about it, and with a greedinesse more insatiate then death feed and deuoure both our liues and Intrailes. It then suggesteth euils, not proves them, shewes vs feares to weaken courage, not inflame it; and (like the Diuell) conuayes vs to
a high

a high Mountain, where
it shewes vs the whole
world for a temptation,
not a blessing.

Besides, discontented
Pouertie neuer walketh
without two malicious
Fiends in his company.
Enuy and Couetousnes,
the one fills his mouth
with disparagements at
others prosperities, the
other cloyes his heart
with continuall new de-
sires of those things
which are still either a-
boue or beyond him;
and as the malice of the
first makes him hate the
person, but admire the
con-

condition which is plac't
in a Spheare to exceed
him; so the infinite long-
ings of the latter shewes
him such instabilitie and
incertaintie both in the
attaining and holding of
those riches, for which
hee had formerly sold
and abiured all whole-
some contentment; that
being made a slaue to
discontent and desire,
there is no estate of any
creature which can bee
more vilde or despised.

So that hence, this con-
clusion must needes bee
gathered, That as the
man which hath no-
thing,

thing, but what nature simply desireth, is simply accounted poore, or simply miserable: So hee which is vtterly discontented with his estate, and only becomes the seruant of opinion; that man is truely most poore, truely most miserable.

CHAP. III.

*A Care against all Ponertie
in Generall.*

HAuing thus taken a suruay of these two contrary pictures, and (as it were) in two Bundels

C

knit

knit vp their defects and
perfections, let mee not
blunt my Pen with per-
swasions touching either
the one or the others e-
lection, for no mind can
bee so sottish as not easily
to iudge of these colours.
Remember they are su-
perfluities which we sweat
and labour for; things na-
turall and necessary God
hath provided in a plenti-
full manner. Seest thou
the springs & watry veines
of the earth, what thirst
will they not quench?
Seest thou the surface and
couering of the ground,
what hunger will it not
stanch?

stanch? Seest thou the
Beasts of the Field, whom
will they not cloath? And
seest thou not the Trees of
the Forrest? whom will
they not shade and de-
fend from tempests. As
for things of contrary na-
ture, as Gold, Mynerals,
Pearles, Precious stones,
(which howsoever wee
long or labour for, yet
(many times) they are
found burthenfome and
wounding to those which
possesse them;) these hath
prouident Nature either
lockt vp in the Earth, or
hidden in the Seas, as
things which being bro-

ken vp or wrested from
their closets (by our pains
and industries) rather
threaten vs with iudge-
ments, then fill vs with
comforts.

The measure which we
should hold in our desires,
isto haue all things neces-
sary, things sufficient, and
he which strayeth beyond
that bound, falleth into a
Precipis , whence there
is no recovery from the
present ruine of his con-
tentments; for Nature al-
lowes vs but onely this,
Not to bee hungry, not to
be thirstie, not to be cold;
and for these things wee
neither

neither need to sweat, nor yet to weare out our appa-
rell. Our cares need not
make vs old, nor our at-
tempts draw vpon vs the
hate either of our home
or forraine neighbours.

Pouerty is no hindrance
to any good action; It is
only the ambitious desire
of wealth which brings
vpon vs, and makes vs ac-
quainted with euery disa-
ster. What thiefe will bid
a poor man stand? or what
malice will shoot his darts
against that bosome which
is arm'd with a confi-
dence that is able to break
or retorne them backe vp.

on the face of the shooter.

Since then Pouertie is so good, so wholesome, so secure, since it keepes the body in firme health, and clenseth the minde of euerie turbulent and vnruely passion, why should wee shrink, or out of the cowardlines of our deceiued natures start from it as a bug-beare. No let vs rather with open armes receiue, kisse, and imbrace it. Nay howsoeuer wee abound in the goods of fortune; what admirations soeuer depend or cluster about vs; what Honours soeuer cloath vs, what
Fauours

Fauours focuer supports vs, though the Exchequers of Kings lay open to vs; be our garments Steele, scarlet, or purple; yet the very imitation of Pouerty is excellent and pleasant. And a man shall be made more assuredly rich, when hee knowes it is neither painefull nor grieuous, at any time to bee made poore.

It is our inacquaintance with Pouertie which makes vs feare Pouertie, and those which tell vs the strange tales of its hideousnesse and deformitie; deale with vs as the Spaniards

niards did both with vs
and other Nations in their
first conquest of the West
Indies : make the Sauages
beleue that (all but them-
selues) were Men-eaters,
cruel, and without mercy;
so that they fled from all
other commercement, but
experience brought forth
other proofes. And in like
manner of Pouertie, hee
that least knowes it, most
feares it. But he that with
Lucillius will take *Senecaes*
counsell, and at least once
a moneth truely and seri-
ously enter into a strong
and perfect imitation, shal
bee assured neuer after to
feare

feare it; for it is as easie to indure Pouertie alwayes, as to attempt it once. And for a further testimony, euen *Epicurns* himselfe (to whom the very sound of Pouertie was (like the shrikes of Mandrakes, fall and killing) boasted in an Epistle he writto *Charinus*, that hee had found more true contentment in one moneths imitation of Pouertie, then in all the pleasures, feasts, & riches which he had either seene or posselt in the whole circuite of his life before.

But why strue I thus to

C 5

make

make the world in loue
with Pouertie; thinke you
it is because I would draw
all men either to the dete-
station, or from the posses-
sion of honest riches: No,
God forbid, let every
man enioy his goods free-
ly, securely; yet by all
meanes without feare; so
loue them, as they may
serue thee, not command
thee: imbrace them as
guesse which thou canst
kindly entertaine for a
night, and with as much
friendship againe shake
hands and depart with thee
next morning; think them
not household Gods, but
trans-

transitorie gifts : for,
*Few dye rich , lesse live
rich , and none were euer
borne rich.*

Thou mayest imploy
them for thine occasi-
ons ; but not admire
them for their counsels :
for beleeue it nothing is
fuller of flattery, nothing
fuller of falshood. Ri-
ches wil say this man fol-
loweth thee, or this man
loueth thee , when in-
deed it is but something
in thee : whereas Pouer-
ty is euer honest , true
and full of plain dealing.
It wil point thee out, and
shew thee the very per-
fect

fect charracter of those which are thine vnfaigned friends, of such as loue thee for thy selfe, not for thy fortunes, and therefore howsoeuer Riches may haue thy countenance or imployment, yet is Pouertie onely worthy of thy sincere loue and affection.

CHAP. IIII.

A Cure against losse of Wealth, by Gaming, Ryot, &c. being an occasion of Pouertie.

SOME will say vnto me, that the effects which
spring

spring from Pouertie,
may be easie and porta-
ble, but the cause heavy
and intollerable. As that
thou hast spent thy
wealth and substance in
gaming, riot, or those
disorderly and vnruely
courses, which like a *Cir-
ces* catching hold vpon
the wills of men, instant-
ly transformes them into
all the shapes of *Disre-
putation*. Let this bee
granted, and that gaming
or the like hath consu-
med thee: Alas, what hast
thou lost: Mony, Lands,
Reuenues; things par-
adventure would haue
lost

lost thee, for who knows
the euills which might
haue sprung, either from
too much loue, too little
care, or too vilde an im-
ployment. Thou hast lost
but what thou hadst, nei-
ther hast thou done any
miracle or strange thing;
but onely shewed thy
selfe somewhat too grate-
full to Fortune, in resto-
ring backe to her all that
in an instant, which par-
aduenture she had beene
many ages in bestowing.
This may be an act of in-
discretion & so worthy
repentance, not despaire,
or the mindes infinite
distur-

disturbance. These losses
are many times the losse
of greater dangers, and
when folly & guilt haue
thus brought thee to po-
uertie, thou maist then
comfort thy selfe with
this assurance, that so
long as thou keep'st Wis-
dome either for thy
friend or companion, so
long it will defend thee
from any relapse or se-
cond falling into the
same mischiese.

Hast thou (at game)
lost thy wealth, lose with
it also thy couetousnes,
then hast thou made thy
selfe most happily hap-
py,

py, for in parting with a
white *Witch*, thou hast
also forsaken a black *De
uill*, and though thou
took'st a wrong way for
thy deliuerance, yet whe
thou shalt, (tyred, torne,
and wounded) find out
the harbour of conten-
ted Pouerty, thou shalt
there in the quiet calme-
nesse of thy meditations
find a readie and soue-
raigne balme for the
cure of all thy mischiefs.
But if thy mind (like *Mi-
zentius*) will still keepe
thy living couctousnesse
bound to thy dead for-
tunes; yet shalt thou find
this

this happines in thy former vnhappy losses, that it hath left thee neither Wood nor Oyle, Flint, Tinder, nor Steele to strike on, whereby euer againe either to kindle, feed, or nourish a fire so horrible, dreadfull, and consuming.

Againe, is thy wealth lost by game or the like bewitching inticements; O but consider how many (as well as thy selfe) may be poisoned by this change or transmutation: Thinke of the infection it carrieth with it, how catching it is and how

how destroying: Thinke
of thy false baits, how
sweet they are, yet poy-
sonous and deceiuing,
and thinke of the ends to
which it endeouours to
draw all mortall opini-
ons, & thou shalt find in
them nothing but vaine
glory, pride, and ambi-
on: this consideration
shall make thee walke
lightly vpon the ground
and hauing (as it were)
disburden thee of an in-
supportable load; thou
shalt find thy selfe light
and nimble to runne the
race of any noble and
praise-woorthy action:

Nei.

Neither the suruey of
Houses, the prooffe of
Oxen, nor the intice-
ment of a wife, shall bee
able to detaine thee one
minute from following
that guide, which shall
conduct thee to all true
felicitie: Thou shalt now
liue secure in thine owne
cottage, & neither haue
Heire to languish at the
prosperity of thy health,
nor doubt an Heire,
whose couetousnes, con-
tention, or riot, may a-
waken thy dead bones
from the graue, & make
thee (as it were) liue a-
gaine in the shame of
their

their wicked courses. Fortune in this case is become thy Physitian, not thy disease, and therefore all lamentation, outcry, or complaining, is sencelesse and without reason.

Remember it is thy selfe, which thy selfe wonndest, for hadst thou kept them like Nose-gayes, whereat to smell for a day, and then to cast off and neglect the next morning, being withered and without favour; there could haue bin no cause of torment, no cause of complaining.

ning. Remember thou hast lost nothing but what another had lost before; (for the gifts of Fortune spring not newe, but grow from Succession.) nothing thou hast but what another had, nor any thing hast thou lost, but what thou mayst imagine another, to the ende (for a while) thou mightest enioy them.

Thinke of the Phylosophers Cobler which lost his singing when hee found his wealth, and thinke of the wholesomnesse of the Purgation thou

thou hast taken, which hath disburthened thee of that which hath damned so many. Be mindfull therefore hencefoorth not of thy losse of money, but of thy losse of time, nor complaine for the iniuries done thee by Fortune, but the abuses done by thy selfe against Gods creatures; so shall thy sinne, and not thy wealth, grieve thee: and when thou hast wrought in thy selfe a noble reformation, thou shalt finde contentment gather about thee; neither shall thy
Mothe.

Mother (like the Spanish Lady) coniure thee from playing away her cloathes before her bodiereceiue buriall.

CHAP. V.

*A Cure against Robbery,
or Stealth, being an
occasion of Po-
nertie.*

BVt it is not game which is thine affliction; thou hast fallne into the hands of thieues, and so art robd & spoyle of all thou enioyedst: doubtlesse this is grieuous

uous at the first apprehension, but when thou shalt (with a premeditated iudgement) compare it with other mens misfortunes, it wil then appeare light, gentle, and easie, for thou hast falne into the hands of thieues who haue rob'd thee of the goods of Fortune, another man hath falne into the hands of thieues, and they haue taken from him both life & fortune.

Thou hast falne into the hands of thieues, and they haue taken from thee a little momentarie wealth, another man hath

hath falne into the hands
of slanderers and detrac-
tors, and haue taken from
him the euerlasting por-
tion of his good name
and reputation; euer that
reputation which is so
delicate and pure, that
the least excesse doth
spot it, any thing that is
vniust, doth it dishonor:
but all things which
taste either of Folly,
Sloath, or Rashnesse,
they ruine it for euer.
That without the which
man is farre worse then
a beast; & that, which so
long as it abides and is
his gentle companion;

D hee

hee liues as an Angell amongst men full of loue, and full of braue admiration.

Thou hast falne into the hands of thieues, and they haue taken from thee a Bundle of necessaries, which might haue adorned and beautified thy Bodie. But another man hath falne into the hands of Cozeners, and they haue cheated him of all the benefits and blessings of his mind; for they haue turn'd his discretion into folly, his iudgement into rashnesse, his temperance

perance into furie, and made his heart a Palace meete to entertaine nothing but flattery and dissimulation.

VVhat Traueller is hee which knowes not the daunger of Highways? and what forecast is that which can shake hands with VVisdomme, and is not armed either with Strength to withstand, or else with Patience to entertaine the worst of these casuall misaduentures.

But thou mourn'st, thou complayn'st, nay thou art halfe madde, for

these crosses and losses,
when in truth thou
oughtest rather to tri-
umph and reioyce that
thou hast escapt bonds,
wounds, nay death it
selfe; all which com-
monly are adiuncts to
these mischiefes. What
knowest thou whether
heauen thought thy
goods a meeter venome
to impoyson him that
stole them, then thee
which truly possessedst
them; doubtlesse it is
that *Providence* hath an
eye into all these thy
proceedings, and when
focuer thy passionate
griefe

griefe shal make thee rebell thereat, thou heapest to thy selfe a double vexation.

But thou hast not falne into the handes of Theeves onely; but Theeves & dissemblers, which were thy knowne and professed enemies, heere is a newe disturbance fallne vnto thee, yet in this rather blame thy selfe then thy Fortune; for looke with what euer Armour thou wouldest encounter a Wolfe (as thou passest ouer the Alpes) or with what shield thou
D 3 wouldest

wouldest receiue the assault of an inuenomed Serpent, with the like care and strength thou shouldst euer provide thy selfe of succours against all the attempts of thy knowne Enemies. Haue euer a power to repulse them, or else a scorne that can repress them. But where those two faile, there call a Wisedome full of Patience vnto thee, and let it either make thee gracious in their eyes (which is the best and most assured conquest) or else let it strengthen thy

thy minde and resolution,
that these tryalls
shall make thee fitter
for God, being taken
as wholesome plaisters
for thy soule) and thine
enemies fitter for re-
proach and infamy, be-
ing whips and spurres to
bring them furious-
ly vnto iudge-
ment.

D 4 C H A P.

CHAP. VI.

*A Cure against Ship-
wracke, being an oc-
casion of Pouer-
tie.*

YEt it is not this man-
ner of vndoing, all-
ready rehearsed, which
maksthee repine against
thy Pouertie ; but thou
hast now suffered Shpp-
wracke, and therein per-
adventure not onely lost
thine owne, but the E-
state of those which put
trust and confidence in
thee

thee, and if this be not
worthy thy teares, Sor-
row hath none, Reason
findes none.

But doe not deceiue
thy selfe for of all casu-
alties this is the easiest,
and hee which for this
shall runne into dispaire,
sinnes not onely against
himselc, but against
him that is the Tamer
and Ruler of Tempests;
and therefore if thou
hast suffered Shipwrack,
thinke not of what thou
hast lost (for that is vn-
recouerable) but of
what thou hast escaped,
(for to it belongs both
D 5 thy

thy praise and thanksgiving) thinke not of the raging and violence of the Stormes, or swelling of the Seas, but thinke of thy hidden sinnes and transgressions, which might call vp these Windes to striue and combate against thee.

I, but still the horror is before thine eyes, nor can the memory of the danger bee taken away from thy cogitation; The darkenesse of the day, the amazement of the Lightning, the dreadfulnessse of the Thunder,

Thunder, the clamour
of the Windes, the cries
of the people, the cruel-
tie of the Seas, & the ir-
finie contention betwixt
life, death, hope, despaire
and desolation like so
many massie hammers
lye continually beating
vpon thy heart, with a
fresh remembrance of
thy forepassed troubles;
yet all this is but weake-
nesse and a Feather thrust
into the ballance, against
a Mountaine. When
thou shalt call into thy
minde who it was that
spake vnto thee in this
dreadfull and powerfull
manner

manner. Not a Shepheard vpon the Rockes but hath scene the like, not a Fisherman but knowes the like, and many Pylgrimes of the Seas haue felt the like. It is no newe thing, for it hath beene in all ages: It is no strange thing, for euery day (almost) brings foorth the like accident, and it is no euill thing, for it brings man to the knowledge of his owne sinne, and to the remembrance of Gods infinite mercy and power.

But thou cammest naked to the Shoare, Sea-bea-

beaten, bruised, sicke,
and halfe drowned; yet
thou diddst attaine land,
and recouered. O heere
is a comfort farre be-
yond al thy calamity, for
what art thou, or what
canst thou assume, that
thus thou shouldest find
a particular and an espe-
ciall preservation.

But yet thou hast lost
all thy goods, all thine
estate, and all (that in
this world) thou diddst
make account should
support thee; why let
them goe, who knowes
but they were a debt thy
sinnes did owe vnto the
Seas

Seas. And if by the law of Nations wee are bound to pay that which we borrow : what folly would grieve at this restitution, and the rather since it is calld vpon by him who is the lender, giuer, and disposer of all things. Triumphe at the losse of these Goods, and with them lose thy vices, so shall thy ioyes be perfect.

Take vnto thee contented pouertie,, and with it liue freely, securely. And for a binding Fillet to knit vp all that hath already bene

beene spoken, take this
lesson from the worthy-
est of all Phylosophers,
(the Morall Seneca)
That there is no good
whatsoever, profitable to
him which possesseth it,
except that which hee is
euer addressed to lose with
his most willing-
nesse.

The

The Second Receit.

CHAP. VII.

*A Cure against Casuall
Losses ; and first of
losse of Sighs.*

THE casuall losses which happen to man, and doe disturbe, distract, and afright the mind, are of two kindes, the one Externall, the other Internall; of Externall casualties none are more pernicious and hurtfull, then those which

which happen to the Senses: As to lose *Smelling, Tasting, or Feeling*, are accidents most displeasing : To lose the *hearing* most dangerous; but to lose the Sight most grievous. As for the losse of Member, custome (commonly) takes away the care, and Art findes a supply by which (many times) the defect is hidden. Since then the bent of this discourse leuelleth onely how to correct the mind of this vnreasonable sorrow, I will heere vnder this one head, of *The Losse,*

Losse of Sight, comprehend all other externall casualties whatsoeuer.

It is true that thou hast lost thy sight, and thou grieuest past measure, past mitigation; for which thou hast bidden the whole world good night, and shalt no more behold the faire glory of the skie, the brightnesse of the Sunne, the beloved complexions of thy friends, nor the desired beauties of thy dearest wife and children. Thy Feete haue lost their guide; thy Hands their Tutor, and thy mind its Ele-

Election. Thou art now
no more thy selfe, but
Infant-like runnest back
into thy Cradle, and art
(in all thy outward ac-
tions) to bee ruled and
gouerned by the Foster
nurses commandement.

O let not thy griefe
thus deceiue thee, but
call vp into thy minde
thoughts of a better
composition: Remem-
ber Philosophy teach-
eth vs, that, *Bodily
blindnesse is a part of In-
nocence*, and that night
and obscuritie haue their
pleasures as well as
the day and sun-shine:

Thou

Thou hast not lost thy sight , but return'd it backe from thine eyes to thy soule ; drawne it from a weake Garrison, which euerye vanitie could surprise, to an inuincible Fort, which no worldly illusion can or ought to conquer. Thou hast by this losse, brought to thy soule this benefit. A much abler iudgement , a more stayed Memorie, and a most absolute Diuine Meditation. Thou hast in this losse, lost millions of Desires , euerie one more dangerous and

and more killing to thy Soule, then a generall plague to an infected Armie, for the Eye is the vniuersall and hideous Baud which allures and inticeth vs to all manner of finnes that are mortall. The Eye shewed *Comodus* his lust, *Caligula* his incest, and taught *Tarquine* the way to rauishment. It was the Eye (seeing the honour done vnto the gods) which stir'd the pride in *Clearchus* the Tyrant, that hee call'd himselfe *Iupiter*, and tooke vpon him the practise

practise or artificiall
Lightening and Thun-
der. It was the Eye that
made *Alexander* enuy
the conquests of his Fa-
ther *Philip* : the Eye
made *Heliozabalus* so
nice, slothfull, and effe-
minate, that he forfooke
all manly attributes, and
wisht no other death,
but to be smothered in
Roses. The Eye made
Cesar couetous of a Mo-
narchy : the Eye made
Nero digge into the En-
trailes of his owne Mo-
ther, and to please the
Eye, *Anthony* had the
wealth of a rich Ci-
tic

tie lauishly spent at one
Feast, for his most vnfor-
tunate entertainement.

Of what sinne is not
the Eye guiltie, what
mischiefe doth it not
pursue, and what vani-
tie doth it not hold ey-
ther in act or imitation?
There is no fashion so
hatefull, vild and defor-
med, but if the Eye sec it,
the Body presently en-
tertaines it; no beautie so
chaste, pure, or innocent,
but if the Eye behold it,
the heart instantly is in-
flamed; nor is there any
vanity (of what condi-
tion soeuer) but still there
is

is some Eye that will both loue and admire it. O how happy art thou then, that by thy deprivation art deprived of these mischiefes; Nay, wouldst thou but silently sit & call into thy memory a Catalogue of those objects which thou hast lost, and which rather thē thou wouldst behold thou wouldst teare thine eyes from their Coffins; euen that recordation would giue thee such contentment, that al thy former griefes (like withered leaues) would fall from their branches.

To

To conclude, the Eye is the weapon and sting of vices, and the guide or vs her, which goes before, and leades vs the way to all sinne and wickednesse: if then to haue this weapon put into Vertues hand, and this Guide set in so faire & euen a path, that he cannot stray from a pious meditation: if this be a blessing, thou art blest in thy losses; and howsoever thine eyes want outward light, yet shall thy soule be enriched with the multiplications of a world of other glories.

CHAP. 8.

*A Cure against the losse of
Children.*

MEe thinkes, I heare thee complaine vnto mee, that it is not any externall losse, (of which I haue spoken) that afflicts thee, but thou hast an internall and greater disaster within thee: thou hast lost thy children; and that losse hath reason to teare vp and wound thine intrailles within thee: thy blood is distempered, nature vext, and the whole frame both of thy body and mind put quite out of order: to this
for-

sorrow there is no mitigation, neither canst thou be comforted, because they are not.

Bee not deceiued with this Sophistry of nature, and thine owne opinion; let not thy particular affection draw thee into a generall absurditie: for there is not a greater folly mouing, then too much, or too vnseasonably to bewaile the death of those which are mortall: why, they brought no certainty into the world but this, that they must die; neither can they carry any greater glory hence, or more re-

nowne then this, that they are dead with faire and honest reputation.

But thy children are lost; alas, this is no new thing, no strange thing, no euill thing: no new thing; for euery Family, Commerce, and society are subiect and lyable to the same accident: wheresoeuer man doth soiourne, there hath death euer his habitation; and from the beginning of the world, all that haue taken breath, haue likewise died: it is no strange thing; for the first father liued to suruiue his best sonne; nay, liued to see him slaine; nay, slaine

aine most vnnaturally;
aine by his owne brother:
and it is no euill thing; for
it is but a payment of that
debt, for which wee had
contracted with nature, e-
uer since the first man was
shut out of Paradise: it is
our manumission or free-
dome from the flesh, the
world, and her deceitfull
allurements; and it is the
Port or Gate, thorow
which onely, and no o-
ther, we haue our passage
to eternall felicitie, and
shall come to behold the
most glorions face of our
Maker.

But thou wouldst haue

E 3

had

had thy children to haue
suruiued thee, that the
comfort of their successi-
on might haue giuen to
thy name a kind of eterni-
tie; which lost and preuen-
ted, thou accountest thy
self vndone and wretched:
why consider? doth any
man call a tree miserable,
because she sheds her fruit
on the ground, whilst her
branches flourish and
mount vpward? doth any
man account the *Storke*
vnnaturall, because shee
casts downe one of her
young ones, to pay the
rent for her protection? In
like case, thy childrē are thy
fruit,

fruit, and whether they fall late or early, it is without thy disparagement; they are thy rent, and whensoever thou payest them, it is not before they are due; for to thy omnipotent Landlord thou art euer a debtor.

Againe, no man is exempt from these strokes: Death is a free visitor, and whensoever he thrusts his Sheare into the corne, the haruest is alwaies ripe and ready: vntimely burials come as well out of the Cottage, as the Capitoll: no man hath priuiledge; for when the poorest Æ.

gyptian mourned for the losse of his first-born, euen *Pharaoh* himselfe (in the same hower) was toucht with the like lamentation. Destiny and Old-age differ much in their progresse; for they neuer keepe one and the same order, but as the one hath an assurance and certainty not to bee auoyded, and so walkes slowly: so the other, being euermore at the commandement and disposition of *Providence*, is euer swift, watchfull, sudden, and furious.

No man goes out of the world at the same Port which

which he entred, but as they wander seuerall waies, so they find seuerall paths to conduct them to that Rest, which is, and must euer be howerly expected. Why doest thou then torment and afflict thy selfe for the losse of thy children? or what in that action hath happened vnto thee contrary to thy hope? questionlesse nothing: for those which were borne to die, are dead, not any in whom there was a hope (in this world) to be eternall: nay, those which ought to die, are dead; and will any wisdom murmure at the

discharge of so honest and so expected a duty.

But it is contrary to thy wish; for thou wouldst still haue enjoyed them, still haue fed vpon the sweetnesse of their loued Societie: but did any promise vnto thee such a feast? is it possible to find such a bargain? or can earth challenge so much as the imagination of such a contract? O no, fie no, the dayes of life are numbred, and it is impossible for any sorrow or perplexitie in man to adde or diminish the smallest part of the smallest minute or motion

tion of Time.

But yet thy children are lost, and this impostume cannot so soone be either broken or healed; they were thy flesh, and in their death thou hast receiued a wound both aking and smarting: if it be so, call to thy consideration who hath them; and then arguing his and thine owne title, at the Barre of Indifferencie, and before the face of an vnpartiall Iudgment, thou shalt finde, that hee which holds them, was the certaine, true, and euerslasting Owner, and thy selfe but a poore borrower, that

in thy returne, hast hardly sent backe the halfe part of the Moitie. They were lent thee onely to bring vp, onely to informe in all Christian duties: this if thou hast fulfilled, thou hast discharged the part of a good parent, and they returne backe to their true and perfect owner with more glorie, and a much better acceptation: here is cause of reioycing, not of mourning.

Yet for all this they are dead, and in their death thou hast lost all thy fruitfull hopes, all thy sweet expectations; thou shalt not

now

now see one of them rais'd
to the highest scale of Honour;
a second sit in Scarlet,
and a third armed in Steele,
bring forraine Triumphs
home into his own Citie.
O doe not deceiue
thy goodnes with these in-
certainties! this losse or
change hath brought thee
a much better assurance,
thou needest not now
hope, but maist with confi-
dence say to thine owne
soule, that thou hast seene
the vitermost worst which
the malice of *Enuy* or *For-
tune* can possibly worke a-
gainst them. Thou shalt
not henceforth neede to
feare

feare this childs ambition,
that's Couetousnesse, nor
the others Ryot; thou shalt
not see one keep a market
for *Honor*; another a Sham-
bles for Bloud; nor the
third a *Seralia*, for varietie
of all manner of Concupi-
scence. Thou shalt not see
them mount to dignity by
Bribes; afterwards pawne
it to Couetousnes, and in
the end forfeit all to the
Gallowes: neither shalt
thou see them depart
out of the world, one with
Infamie; another with
Curses; and a third with
diseases. Of these feares
thou art releast, and thou
maist

maist with a sweet comfort
informe thy selfe, that
when next thou shalt meet
them in the higher Regi-
ons, thou shalt then see
thē cloathed in white gar-
ments, and crowned a-
mongst the Angels. If this
aske teares, ioy hath no
dwelling; neither is there
left vpon the earth (for a
pyours delight) either har-
bour or habitation.

CHAP.

CHAP. 9.

A Cure against the losse of a Friend.

BVt all these losses (before said) are remoued, and thou hast now a greater and much heavier weight within thee, *Thou hast lost thy Friend*, thy faithfull friend, thy true friend, the companion of thy comforts, the closset of thy counsels, and the Physicion to all thy cares and afflictions; thou hast lost him that liued in thee, and thou in him; one that by an equall sympathy of sor-

row

row and delight, partake with thee in all things, of what nature and condition so euer.

This then & thy sorrow approues that thou hadst a Friend, & neither was the roughnesse of thy nature, nor the inciuilitie of thy conuersation so barbarous or stupid, that thou couldst neither affect, nor yet bee affected; thou hadst in thee some sweetnesse, some goodnes: sweetnesse to allure, and goodnes to reward and pay this obligation of friendship.

But thou hast lost thy Friend. No, the delight of his
his

his memory will euer be a
liuing companion within
thee ; neither must thou
imagine him lost , but reti-
red : That he is iourneyed
vpon so important, so ne-
cessarie, and so laudable an
occasion, as his honour
and renowne stood enga-
ged, in the dispatch of so
noble and predestinate an
errand. And to repine in
thy teares at this worke of
necessitie, were to discouer
in thee an affection, but no
true or faithfull friend-
ship. Should the King im-
ploy him vpon an honour-
able Negotiation to the
furthest *Indies*, notwith-
standing

standing the rage of the Seas, the danger of Tempests, the infection of the Lyne, and the barbarous cruelty of sauage Nations; yet wouldst thou not only animate, but second his voyage both with thy vowes and wishes. And now the King of Heauen hath call'd him vp to bee a *Ledgier* for euer in the eternall *Ierusalem*: Wilt thou mourne and wring thy hands, as if he went to the Scaffold or Gibbet? this were to doe him a disgracefull courtesie: and as *Fabius Verrucosus* calls it, to feede thy best friend with
a white

a white Loafe of grauelly Bread.

But thy friend is lost, I
lost for euer, thou shalt no
more enioy the flowers of
his friendship, the delight
of his discourse, nor the
comfort of his Societie.
Was he then so excellent?
so perfect? so absolute?
had hee that Triumuerat
of qualities within him,
which makes vp an exquisi-
site and complete man?
Was he Religious? was
he honest? was he valiant?
Then make him thy Co-
pie: make him thy Presi-
dent, & by his Character,
and no other, modell out
and

and frame for thy selfe a
second election. But if this
proue difficult, and that
thy curiositie wants either
Patience to indure the
choyce, or that thy heart
(being closed vp) will not
suffer thy iudgement to
entertain a second change:
Then take *Seneca's* aduice,
and search into the Libe-
rall Sciences; into the ho-
nest & vndeceiuing trades
of the vpright Artificers;
or into the laudable exer-
cises of militarie and ciuill
professions, and there seek
thee out a companion
which can neuer remoue,
till first thy selfe be remo-
ued.

ued. This benefit is not found out in crowdes, it comes not at the Court, it cares not for the Market, neither takes it delight either in Feasts or Triumphs. This friend thou shalt finde frugall for thine estate: honest, for thy conversation; and wholesome to aduise thee in all the perplexities of Fortune.

But hast thou lost thy friend, thy one and onely friend: Hadst thou then but one? O blush for shame, that hauing liued til thou beest able to iudge of a friend, thou canst yet boast the losse but of one
man

man onely. How many
Catoes? how many of the
Lely? how many *Scipio's*?
how many *Cicero's* yearly
depart this world, and yet
in all their losse thou find-
est no interest? Question-
lesse thou hast either been
too curious and nice in
thine election, or else
much by much too im-
prouident, that sayling a-
mongst the stormes and
gusts of this world, thou
wouldst trust thy poore
Barke to hold but by one
Anchor (and no more) in
so great a tempest.

Thou hast lost thy
friend: No, he is but chan-
ged

ged to a much better condition: he was before but thy friend made of earth; he is now thy friend composed of a Diuine and eternall substance: Hee was before an example for thy body (how thou mightest liue well;) he is now a president for thy soule (how thou mayst dye to liue for euer well:) He was before thy comfort, let him now be thine admiration. If this be a cause of teares, then where is our reioysing? Remember, *Destinie* sends no man out of this world, nor lets any man liue in this world, without some stroke:

stroke: And poore is that
wisedome, whose expecta-
tion is not armed with *Pa-
tience*, euer to encounter
with that assault and com-
bate.

These afflictions truely
considered, are Tributes,
not Torments, & nothing
alters either the nature or
complexion, but an vn-
thankfull acceptance.

CHAP. IO.

*A Cure against the losse of a
wife.*

Doubtlesse this Philo-
sophy (like a gentle
F Leni-

Lenitiue) might supple
and mollifie the agonies
before shewed. But now a
much greater torrent o-
uerflowes thee, *Thou hast*
lost thy wife, selfe of thy
self, flesh of thy flesh, thine
owne and onely dearest
companion: Shee that is
the Cabinet in which
thou hast lockt vp thy
Vowes; the roote out of
which thou dost deriue all
thy goodly Branches; the
honour of thy bed, and the
crowne by which thou
shalt be held in reuerence
to all after posteritie. Nay,
thou hast lost a good wife;
if this deserue not teares,
then

then for euer hereafter let
affliction no more bee
named.

I pray thee let me (with
the Philosopher) aske thee
thus question : Didst thou
finde her good? or make
her good? wert thou be-
holden to Chance or Art;
If to the first (belecue it)
that shop of Nature is ne-
uer empty : and though a-
mongst many parcels
there bee much frayd, sul-
lyed and stained ware ; yet
is there still enough that is
excellent and rich, and as
able as the first to adorne
thee. If to the latter thou
be a debtor; what folly is in

thee either to mourne or
despaire? for though the
patterne bee lost, yet thy
selfe and thine Art surui-
ueth, and from the like
quantity thou maist ever-
more fashion the like pro-
portions; 'tis but one and
the same labour: and vn-
lesse industry tyre, hardly
can the worke runne out
of Compasse.

But thou hast lost a good
Wife. Tell me? into how
many links was that chaine
of Goodnesse diuided?
Thou wilt answer me, She
was *Chaste*; so was *Drusilla*
till *Caius* (her owne bro-
ther) turned her to a
Strumper;

Strumpet; so was *Poppa*,
till extreme couetousnesse
bewicht her; and so was
Paulina, till the vowes and
oathes of a *Cardinall* sent
all vertue beyond her. O
do but reade the *Romane*
Stories, and you shall see
how many chaste Matrons
Clodius seduced; and how
many that had liued long
with their Husbands in
rare Reputation, fell at last
by the lust of *Scaurus Ma-*
mercus, and sold their
Fames ouer to disgrace
and Folly: to which iniu-
ry, early-death is euer a
preuention.

But thine was modest:

F 2

So

So no doubt was *Xantippe*,
till pride and *Socrates* suf-
ferance taught herto vse
and imploy an audacious
conquest; and so no doubt
was the mother of *Paupe-
rius*, till anger and her lea-
lousie made her speake too
lowd to the Senate.

But thine was loyall: so
haue a world of others
been. But *Feare* hath tript
vp the heeles of some;
Slander hath ouerthrowne
others; and Malice hath
brought a world to a de-
stroy'd Reputation.

It is true (most men are
of opinion) that whatso-
euer is cold and ignorant,
must

must necessarily be subiect
to inconstancie: and then
women especially, because
they are said to bee the
Mistresses of all living
things which are vnskilful.
Whence there is drawne
a Conclusion, That no
woman, how excellent so
euer, can draw vnto her
Husband a settled and cer-
taine assurance of noble
& constant perseuerance.

But this is a philoso-
phicke Disputation: nei-
ther needeth the losse to
draw any argument of dis-
grace vpon the generall
sex. There are presidents
enow both of their Ver-

tues and Vices; their Constancies, and Inconstancies; of the happy and laudable continuance of noble contracts, and the unfortunate breaches and divorces of ancient & long coupled Matrimonies; there are Records sufficient, which speake of their vnyons and agreements: And there bee Tales in abundance, to tell of their Brawles and Dissentions. We need not goe farre for examples: for euery Legend is full of Yong mens dislikes, and Old mens iea-lousies; of Great mens alterations, and meane mens

imi.

imitations. A world of married Beddes, carrie a world of vnmarried Thoughts; and howsoeuer they walke coupled together in the streetes; yet is there (many times) as large a distance as was twixt *Lazarus* and *Dines*, betweene their affections: and howsoeuer the Sunne shine vpon the wedding day, yet there may bee many Gusts and Stormes ere the Vow come to the halfe way of performance. And therefore why shouldest thou drowne thy selfe in teares, for that which is subiect to so short and

so sudden an alteration?

But thine was Good,
was Chaste, was Modest,
was Loyall, and would so
haue continued euer if she
had liued : shee was one
that stood vpon her Ver-
tue, not her Bloud : shee
was not in loue with her
selfe, but thee : shee was
well brought vp, and ne-
uer so much as once tain-
ted with any obiekt of ill
example: she had no com-
mandements but thine to
rule her; neither could she
indure either Iewell or ap-
parell which had the least
variation from her owne
certaine estate and Cal-
ling:

ling: shee loued euer to
keepe that house ouer her
head, whose foundation
was deep in the earth, and
not bee hurried thorow
the streetes in a Leather-
Cart with foure wheelles,
and taking a view of all
men with as great libertie,
as if shee gaz'd vpon her
Husband: she respected a
fit traine to guard her, not
a throng, or crowd to ad-
mire her. No, shee was
innocent and free from all
these dissolutions, and so
free would haue liued con-
tinually, and dyed hap-
pily.

For this *Hope* or *Assu-*
rance

rance (howsoever thou
 please to baptize it) thou
 art onely beholden to
Death, and to no other In-
 formation; he onely gives
 thee boldnes to maintaine
 it: for by his power (alone)
 is taken away all power
 that can either work in her
 Change, or in thee a Sus-
 pition. Shee must now be
 as good as thou canst con-
 ceive her: for (by the fauour
 of *Death*) shee hath over-
 flowne all Detraction, all
 Temptation; and wilt thou
 repine & murmur at this
 beholdingnesse? take heed
 lest it bring thee within
 the Lyst of Ingratitude.

boog

To

To conclude, whether
shee bee good, vertuous,
chaste, modest or loyall,
yet so mitigate and calme
thy lamentation, that men
may not (through the a-
bundance of vnnecessary
sorrow) question, whether
thou weepest for thy wife,
or some other diaſaster: So
remember thy selfe to be a
Husband, that in no wise
thou maiſt forget thou art
a man: discretion in these
affaires shewes princely
and magnificent. A good
mother, or a good sister,
(lost by Death) are things
vnreouerable: and woul-
dest thou imagine, that
of good

good wiues haue a greater priuiledge? O no, they are women; and so but necessary goods, and reckened like the *Vnicorne* or the *Phoenix*, which though a man hunt after neuer so seriously, yet shall he hardly find aboue one in all his life time. Therefore hauing found her, keepe her with thy best care, & when thou shalt bee compelled by the necessitie of *Destiny* to forsake her, crowne her memorie with thy loue, and her tombe with a moderate and modest lamentation. Neither despaire of a second Choyce; for many

ny haue bewailed the first,
yet found the next of as
large (if not a greater) ex-
tent in vertue. They are
gifts from aboue; vse thy
best wisdom in election,
and thy best care in pre-
uenting ill example: and
then, as noble Sir *Philip
Sidney* writes,

*---Leaue the rest
To Fortune, Time, Wit,
and a Womans brest.*

CHAP. II.

The third Reccipt.

*A Cure against Contempt,
and the Occasions: And
first, of Contempt in
generall.*

OF all the cruelties which Fortune can exercise vpon man, there is none appeareth with a more rough or deformed a countenance, nor breeds more affright to the soule, or torment to the mind, then that of *Contempt*: for when a man hath numbred all the miseries which can fall vpon him (in this life,)

life,) hee shall find none more Bitter or Gnawing, then that of *Contempt*: and thence it is said, that *The greatest Affliction, is to survine Reputation; and the most infinite Folly, to put it in any Hazard of Losing.*

It was noted for an admirable modestie and wisdom in *Ariosto*, that having been the onely Companion, Schoole-fellow, play-mate, and Bed-fellow to *Leo* the tenth, yet after he came to the Popedom, neuer once attempted his favour, or vrged him in any sute; but keeping still the countenance and grace of

of his eyes, contented himselfe with his owne fortunes, and his owne Reuenues, lest by ascending any higher station, (and knowing the great numbers of better deservuers, which expected advancement) hee might (by a sleight repulse) lose that estimation, which (howsoever vnprofitable) the world yet held in reuerence.

In Games and Masteries (as in the old *Olympicks*, and other Trials of Honor) there is not one Prize or Crowne alone, but many; and he that cannot winne the first, may hope

hope the second, or the third: but in this Game or Goale of Vertue and faire life, hee that gets not the first, (which is Reputation) loses, or little profits by all the rest: for instantly *Contempt* takes him, and the golden chaine (which knit him and his good hopes together) is broke in pieces, and the whole course of his life after, is but falling and declining: but thou fearest to be condemned; and euen that Feare doth shake thee.

It is true, that Feare is a malignant and hurtful passion, ingendred by Amaze-

mazement and Doubt;
which by a troublesome
offence in the Soule, dri-
ueth the blood from the
heart, & makes the whole
Body faint and coward. It
is a passion base and effe-
minate, yet furious and
sudden: for when it strikes
vpon a yeelding Subiect,
it strikes home, and the
Life or *Sences* are euer in
hazard. It is said, that one
of the Dukes of *Burgondy*
took his death (with feare)
at the sight of the nine
Worthies, (threwed him
by a Magician.) And di-
uers (in our owne memo-
ries) we haue knowne, that
haue

haue runne mad with the like apprehension : and though *No man ought to feare, what must necessarily happen;* yet daily wee see it is the fault of vncorrected Natures.

Feare (saith *Seneca*) is without Loue, and therefore of all high spirits to be forsaken : and yet for all this, and though Feare were much worse then any description can make it, there are alwaies two Feares allowable within vs; the one against *Detra-ctors*, the other against Gods iudgements; the first thou maist preuent by

by doing nothing which might make thee contemptible amongst men; and the latter thou mayest lessen, by carrying before God a cleare and vnburdened conscience.

But thou fearest *Contempt*; let the manner of thy life be honest, let not the corrupt conditions of Times breed inward Impostumes in thee; let not the estate of thy worldly affaires, draw thee from thy busines with God; let not *Honors* change thy vertuous Manner, nor great power conuert to greater couetousnes; and then beleeue

leeue it, all good men will
do thee reuerence; and for
the contempt of the wic-
ked, it is an honorable ex-
altation.

CHAP. 12.

*A Cure against want of
Strength, being an Occa-
sion of Contempt.*

BVt now thou dost not
feare *Contempt*, but art
contemned; I pray thee de-
clare, from what ground
springs that assurance?
thou answerest me, From
want of Strength; thou art
not powerfull or able of
Body, but weake and fee-
ble: Nature hath beene
nig-

niggardly vnto thee, and
not giuen thee force like
other men.

Doth this displease thee?
art thou for this perplex
and griued? rather re-
ioyce and bee glad; for
weaknesse is not lamenes;
nor want of strength, im-
potence: euery man is not
borne like *Samson*, to carry
a Cities gates on his back;
Some are borne for the
Warres, some for the
Court, and some for Stu-
die. Looke thou into the
composition and Strength
of thy mind; and if that
promise thee a fruitful har-
uest, thou hast strength a-
ble

ble enough to contend
against many Armies. *Ad-
uice* is a Rampire of earth,
Force but a wall of Stone;
the first gathers strength
by others fury; the latter
fals assoone as it is shaken.
Tully got as much honour
with his wit, in preserving
Rome against the Conspi-
racie of *Catiline*, as *Cesar*
had done in two and fiftie
Battels, *Marcellus* in fortie,
and *Scipio* in taking an hun-
dred and two and fiftie
Townes.

But thou art subiect to
Iniurie, euery one may
tread vpon thee; thou must
indure this mans scorne,
G that

that mans slander, and the others buffets : thou must either feare all, or flatter all : thou must either bee a Moale & liue alone without comfort, or else an Asse, to carry euery vnworthy Burthen. But thou art deceiued, and in stead of sighing that thou art subiect to Iniury, thou shouldest reioyce, that (by reason of thy weaknesse) thou canst not doe Iniurie. Doe we not see olde men walke in the Streetes without Guards, children passe by the mighty, and receiue Reuerence; and doe we not see (commonly) the

the most weake and feeble, keepe (as it were) in Chaines and Gyues, the most strong and valiant? The Lawes of all ciuil Nations are thy sinewes; the Sword of the Magistrate, thy bones; and thine owne wisdom, hands to put one or both at any time in to executiō. Therefore supply the weaknesse of thy Body, with the strength of thy mind; learne wisdom, and pursue it, for it shalbe vnto thee a Tower against all aduersitie.

A wise man (saith the best Morall master) cannot receiue wrong, he hath

so many Armors of proofe
 against it, neither is hee
 subiect to the motions of
 Anger, nor can by ano-
 thers malice bee mooued
 hee neuer intangles him-
 selfe with miseries, ne
 stands in need of strength
 or passion, either to pre-
 serue his Body, or perform
 his duty: hee is not ambi-
 tious; for hee hath euer al-
 Contentments in his Bo-
 some, and he knowes both
 when, how, and to whom
 to doe those noble offices
 of friendship, which shall
 still preserue him both
 from hate and disgraces
 Take vnto thee then this

com-

companion, and thou needest not feare to encounter with a twofold Goliath.

CHAP. 13.

A Cure against want of Greatnesse, being an Occasion of Contempt.

NOW besides this weaknesse of Body, thou wantest the Greatnesse and Dignity of place; thou holdest an vnder-fortune, and bearest a low Sayle, whereas those which are great, and liue in admiration of the people: they sit high as on the tops of Turrets, and seeme to be companions with the Sunne, the
G 2 Moone,

Moone, and all the rest of the celestiaall Bodies.

O foole! doe not torment thy selfe with these visions; for what (alas!) is all worldly Greatnesse? or whither doth it tend? examine all the great ones of the world, especially those who haue runne out the whole course of their liues in hunting after this *Vapor* or *Shadow*; they, whose thoughts anchoring wholly vpon the earth, can haue no hopes, but such as are earthy: and these will tell thee, that Greatnesse is nothing but an huge Mountaine of Vanitie; the ascent whereto

whereto is sharpe and slip-
perie, the top shaking, and
the downfall dreadfull: he
that goes vp, finds difficul-
tie in the passage, (for
Feare is both his Guard
and Guide) and he which
descends, falls into an A-
byss, where onely Shame
cleaues to his memorie. It
is a thing so vain and fraile,
that when it seemes to gli-
stie and sparkle like Dia-
monds, euen then it vani-
shes out of our sight, and
either breakes like Glasse,
or melts like yce, against
the beames of Misfortune.

Excellently is it sayd
by that diuine Trumpet,

*Whatsoever is under heauen,
is nothing but vanity, and
that the world passeth away
with his conetousnes. Which
granted, O where is then
the benefit of thy Great-
nesse? Bee wise then, and
draw into thy considerati-
on, that the earth is not
thy dwelling house, but
thine Inne; a place where
onely thou lodgest for a
night in thy iourney to E-
ternity: think that all Plea-
sures, Delights, and Con-
tentations which cluster
about Greatnesse in this
world, or adorne their
Roomes, are but Motiues
and Obligations to binde
them*

them to looke and prouide
for much richer Orna-
ments in the world to
come. For it is a thing ab-
surd in Reason, and irke-
some to Nature, to goe
foorth of a faire and good-
ly House, and to enter for
euer into a foule and loth-
some Cottage: This Me-
diocritie is the best Great-
nesse; loue onely it, and
be happie.

G 5 **CHAP.**

CHAP. 14.

A Cure against want of preferment, beeing an occasion of Contempt.

IT may be, thou agreeest with mee in this, that thou respectest not so much this vnreasonable Greatnesse, as thou doest a competent and fit preferment. But thou hast no aduancement in the State; thou hast no Sphere or range aboue the earth whereon thou treadest. Nay, thou seest many thine interiours, men both of vnder deserts, and vnder qualities,

qualities, who are aduanced, and preferred many Stations beyond thee: thou seest them swimme in wealth, ruffle in authoritie, draw all eyes to gaze vpon them, and haue little petty Armies of their own dependants, to guard both before and behind them. This is offensive to thee: this drawes grieve to thy Heart, and bitternesse to thy Soule, when thou comparest other mens glories and wealths with thine owne misfortunes; yet all this is but an enuious Folly: for to iudge a man by his wealth, or his meanes,

meanes, were to iudge an
Horse by his Trappings,
or an *Asse* by his burthen;
and many times to attri-
bute that to the Beast,
which indeed belongeth
onely to the Goddesse *I/is*.

Was there euer any man
so absurd as to enuy the
Kings Exchequer, because
it doth couer his Coyne,
or can a man beare malice
to a Rich mans Coffer, be-
cause it hides his Bags? Be-
leeue it, such and no other
are men of preferment in
this age: for that man
whom thou supposhest to
be the master of all this fe-
licitie and wealth, is but
the

the poore Cap-case which carries it for a much better mans imploiment.

I, but his preferments haue made him so infinitely rich, that howsoeuer other men fleccc him, yet hee will still keepe a Staple sufficient both to cloath and make warme his body. If it bee so, then looke into his disposition, and tell me; Is he Couetous or Prodigall? If he be Couetous, thou canst not say he hath any thing; for that couetousnesse hath depriued him of command, and made him a slaue to his Riches. Nay, it takes all
thanke-

thankfulnesse from him,
and makes him guiltie of
ingratitude. If he be Pro-
digall, thou maist assure
thy selfe he shall haue no-
thing; for that channell
will quickly conuay all to
the common Ocean.

I but hee shall haue his
delights; he shall haue his
contentment. No, nothing
so: *Preferments* are euer
inuiroed with cares, with
Feares, with Doubts, with
Enuies. He which sits vp-
on that tottering Stoole,
sighes often, grieues deep-
ly, suspects alwayes, and is
certaine neuer.

x I but yet for all this hee
hath

hath admiration in the world. The gazing multitude crowd about him: the better sort attend him: and the best in their protestations seeme to loue him. This doubtlesse is true: and to knit vp or binde all these three together, thou maist (with as great a truth) affirme, that all in one doe but flatter him. Doe not *Flyes* follow *Honey*; *Wolues*, *Carrion*; and *Ants*, *Wheate*? euen so doe these the man which sits in preferment. It is their owne prey they hunt, not his profit; their owne aduancement, not the exaltation

altation of his vertue; and if hee ascend, they can bee content to clamber after. But if hee descend, they seeke how to fixe fast their owne feete, and (many times with scorne) looke how and in what manner he falleth.

To conclude: if thou wilt not haue thy vertue at any time to strike against this dangerous Rocke of *Contempt*, apply thy thoughts to noble and honest actions; according to the ranke and degree, wherein no counterfet, but true vertue hath plac't thee. Let the issue of one
good

good designe, be the entry
into another, make order
both thy *Prince* and *Mi-*
stresse. Be Good, be Wise,
bee Valiant, bee Mercifull,
and then no doubt
but thou shalt live belo-
ued, preferred, and dye
happy.

CHAP. 15.

The fourth Receit.

*Being a Cure against inward
Paine, and the occasions:
and first of paine in ge-
nerall.*

HOWsoever I labour
to recover and cure
the

the minde of these old
rotting and increasing Vl-
cers ; yet still thine infe-
ction groweth new and
more amply augmenteth,
and now thou hast found a
disease past helpe, past suf-
ferance : thou art vexed
with paine, inward Paine;
paine of the Minde and
Spirits; paine fixt vpon a
part so tender and quicke
of Sence , that the very
anguish thereof spreads
thorow the whole body,
and thou art now Rackt,
Tormented, and Broken
vpon the wheele with all
manner both of inward
and outward vexations.

It is true; I will allow thee in this case some little amazement, which for a poore minute may looke like Distraction: but I cannot afford thee so much Griefe, as to witnesse thy Paine to bee greater then thy wisdom: thou mayst take to thy selfe a liberty to change thy countenance, but not to alter thy Discretion: and thou maist (from some weakenesses) suffer Paine to extort from thee cryes and acclamations: But thou canst not from any soundnesse in Iudgement, allow it any Toleration to disclose Secrets: thou

A Cure against

thou maist so feele it, as to know a difference betwixt it, and perfect health: but not so entertaine it, as by an interposition it may draw any cloud or darknesse, betweene thee and thy vertue.

The *Stoicks* held *Paine* onely to bee an opinion, and rather to abuse the minde by an imagination, then any reall or true feeling: And questionlesse, to a noble and truely high Spirit, these flames or great lights of paine, are but like those of the *Glowe-wormes*, which howsoever a weake Iudgement may
shine

shunne or feare to handle; yet a knowing experience boldly takes it vp, and places it either in his hand, or any other part, without sence of astonishment. *Seuola*, when hee thrust his hand into the fire: *Cleopatra*, when she laid the *Aspis* to her Brest; the holy Martyrs, which sung and reioyst in the very height of all bodily afflictions, could neuer haue written *Dulce quia Sponte*, if their mindes had not carried them farre beyond the feeling of all mortall vexations. *Aspasia*, that smild vp-on *Alexander* whilst her chil-

childrens throats were in cutting : *Hannibal* that laught outright, when both *Carthage* and his own honor lay bleeding : and *Cræsus*, that when hee had lost both the beautie of wealth, and the glory of a Kingdome, was able to teach *Cyrus* the happines of a contented retirement. All these are instances vnto vs, to shew, how free e-very noble and worthy spirit should bee from these flegmaticke and weake apprehensions of inward tribulations.

But thou answerest me,
None will, none can resist
the

the furie of Paine and Torment: and I reply, To say thou wilt not, is womanish; to say thou canst not, is childish: for looke by how much man would (falsly) seeme to bee too weake to indure Paine, by double so much is Paine truly too weake to withstand Reason; call that power vp to assist thee, take thy direction from it, and not from vulgar and multitude Opinion, and it will declare vnto thee, that all Paine whatsoeuer, is but like a Mole or spot vpon the cheek, which by a true application, may as well be

be taken for a Beauty, (as that on the cheek of *Venus*) as a deformitie, (as that on the face of *Thersites*.) It will tell thee, it is thy familiar and companion, not a Bugbeare or Stranger; a thing which thou broughtest with thee to the world; a thing thou canst not forsake in the world, and the onely thing that must infranchise and set thee free from all the miseries and perplexities of the world. It will tell thee, that Paine is nothing else, but an indulgent parent, to nourish thee vp in pious thoughts; a skilfull Master,

Master, to teach thee the happy art of Sufferance, a discreet Tutor to correct thy vices, and the onely Guide that can bee found to leade thee thorow the great Maze and Labyrinth of the vanities of this world, to the eternal ioyes of all true Felicitie.

But O! this Paine is a tedious thing; it hath no meane or moderation in the working; it is an enemy to Meditation and good thoughts, and is indeed so farre from all peace and quicnesse, that it rather fills the head and heart with Frenzie and Despaire, then

H either

either with a fruitful Hope, or a feeding Charitie. But thou art deceiued, Paine is not tedious, but thou art effeminate; there is in it no manner of Terror, there is onely in thee a Resolution of Nicenesse: there is in it nothing to affright, there is only in thee a weake nature to be afraid. Hunger is satisfied with bread and milke: *Adam* complained of no cold, when his body was cloath'd but with Fig-leaues: Thirst hath need to search no further then the first fountaine; nor indeed is there any other Paine, which finds not out a quick

a quick and a sudden Remedy: Custome, Curiosity, and our owne opinions are euer the false Messengers, which make our afflictions more huge and monstrous then Nature created them: so that but correct the tenderneesse of thine owne will, and presently thou shalt finde Paine to vanish in a moment.

I, but thou findest few which are able to follow these prescriptions; few or none can indure *paine*: then make thy selfe one of that little number. Lyons, Eagles, euery noble Beast and

Bird feed and flie alone:
they are Sheepe, Geese, &
Dawes, that flocke and
herd together. Be rather
of Wisedoms litle Band,
then of Follies great Ar-
mie. But thou wilt answer
me, That the weaknesse of
thy nature, makes thy Wil
a slaue to thy Torment:
come, neither abuse nor
defame Nature; for shee
hath created al men strong
and valiant: it is Custome
and Education which
make Cowards; liue ac-
cording to thy creation:
suffer not the seueritie of
Rule, and other mens Opi-
nions, to infect thee, and
then

then beleue it, these feelings, these affrights, these tremblings at Paine will neuer come neere thee: thou shalt then need neither to labour thy wits for auoyding it, nor tire thy limbes in flying away from it: thou shalt then know, that to runne away from *Paine*, is to meet *Paine*; and that the more thou striuest to shake it off, the more it cleaues vnto thee, and more strong are the imbracements. It is an insulting enemy, where it finds a fearefull opponent; and therefore face it, and outface it; be as carelesse of its

H 3 power,

power, as others are carefull to make it powerfull, and like a fearefull Hare, it will flie from thy presence: for as nothing, like vnto Nicenesse feeds it, so nothing, like *Contempt*, is able to abate or destroy it.

CHAP. 16.

A Cure against Sorrow, Cares, &c. being an occasion of Paine.

AFTER all the warre and contentiō which thou hast held against the miserie of these Misfortunes, thou yet feelest another, which is more bitter and

vnpleasant, then any that haue gone before it, and that is *Sorrow*, Griefe, or heauinesse of heart, which according to the most generall receiued opinion, is nothing else, but *A Passion of the Soule*, which ariseth from a discontent shee receiuet from objects contrary to her inclination, which present themselves vnto the Senses, and afflict them: and with this Sorrow, or heauinesse of heart, thou art now tormented. But let it not deceiue thy iudgment; examin the cause well, and try, if it be worthy of thine anguish: for there are two

sorts of Sorrowes, a greater and a lesse: one that liueth in the Body, another that liueth in the Minde.

That *sorrow* which liueth in the Body, and is both moued, and moueth the same, is not so powerfull and terrible, as the other: and therefore are Intituled by the name of Slight *Sorrows*, or Slight *Cares*; which if they get any Dominion or Rule ouer thee, chide thy weake nature which entertain'd them: and with a braue suffe-
rance make the world know that the burthen is light and easie: call *Pati-
ence*

ence vnto thee, shee is euer
a ready and an easie ghest
to a wiseman : shee craues
not much diligence to at-
tend her : nor is at any
time so troublesome , but
that shee may with much
pleasantnesse bee suppor-
ted : take her counsell, she
will teach thee how to
suffer, how to doe : she will
tell thee how to beare all
things, both *Pro*, *A* and
Propter, both for thy selfe
and others, of thy selfe and
others, and because of thy
selfe and others : she hath
euer cold water enough to
quench the hottest flames
that Sorrow can kindle,
and

and shee will tell thee that it is a wretched victory which ouercomes the Soule, and makes it a slaue to inward vexation.

Sorrow is neither profitable to thy selfe, nor to them for whom thou dost sorrow: it is absurd to sorrow for things which are past help, and meere childishnesse to spend our grieffe vpon a neglecting Subiect, that we must sorrow for, (as death) neuer sorrows for vs againe; and then what greater foolishnesse then thus to spend lamentation? Again, looke by how much thou art
grea.

greater either in Place,
Authoritie, Renowne, or
Vertue: by so much the less
thou shouldest expresse
grief for any worldly mis-
adventure: for vnreasona-
ble Sorrow is a true Cha-
racter of Cowardize: and
where that weaknes grows,
the fruit it brings forth, is
onely Scorne, and dis-re-
putation.

But thy Sorrow is no
slight Sorrow; it hath a
deepe Roote, and a strong
Foundation; it is fixed to
thy Heart, and hath taken
vp thy Minde for a perpe-
tuall habitation: if it be so,
it is thy greater glory to
subdue

subdue it ; it is pleasant to hunt Deere ; but Princely to conquer Lyons. Take vnto thy selfe the exercise of Noble and worthy things, and beleue it, thou shalt finde that sorrow will quickly vanish. Nailes are driuen out by Nailes , and the tury of Sorrow is easily expell'd with the strength of Wisedome. Do but take into thy consideration the miserable effects which spring from sorrow: as first, the quenching of the Spirit (making it vncapable either to search or finde out truth) the solitarinesse of the life
(accoun-

(accounting all societie
irkesome) the hating of
the light (as if the Sunne
did manifest euery priuate
imagination,) the mis-
application of all manner
of comforts and the disea-
ses ; nay, the deaths which
succeed these inward af-
flictions, and no doubt but
thou wilt quickly bee wea-
ry of so insolent and trou-
blesome a neighbour :
Therefore to merit quick-
ly, truely, soundly, be sure
to lessen and abate the
strength of the opinion
which thou holdest in it:
for indeed Sorrow is no-
thing else but meere opi-
nion :

nion : which when at any time thou shalt either blunt with Reason, or bend with Discourse & inward Disputation ; suddenly thou shalt see all his anguish depart, and Wisdom filling vp the room, will make all things appeare pleasant and wholesome. And to conclude, howsoever *Time* may bee allowed for a Physicion in this case ; yet it is *Reason* only, which must make the cure perfect.

FINIS.

Continued from

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